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TORONTO, WEDNESDAY, OCTOBER 26, 1887.

A WRITER in the *Christian at Work* tells how the "organites" and anti-organites, under the leadership of Deacon Stone and Mr. Guile quarrelled until Mr. Guile's party left the church, and Deacon Stone's became so small they had to discontinue services. The church was closed.

But still, as Deacon Stone passed those closed doors, a grim chuckle of satisfaction would accompany the reflection, "We kept their old organ out, we did." While Mr. Guile, as often as his gaze rested on the deserted structure, experienced an inward glow, for, as he was wont to say, "If they did keep the organ out, we broke up the church."

Exactly. Breaking up the congregation, closing the church doors, disgusting and driving away every peace-loving and pious person in the congregation are matters of no importance compared with gaining a victory over one's fellow Christian. Certain kinds of men will chuckle over the ruins of a church any time if they can only gain a sorry little triumph among the ruins.

A CORRESPONDENT describing the late meeting of the American Board of Foreign Missions says:

As to the spirit of the meeting, it must be deplored that it was so large an extent the spirit of controversy. There were multitudes of good people who came from all the country round to hear the missionaries, and to catch their spirit and to sit in heavenly places. To such the city hall, with its interminable discussions, and which even intruded into the closing hour, and shoved into a shamefully brief space the farewell addresses of the missionaries, was not a heavenly place.

We have heard of excellent people nearer home who have gone to ecclesiastical meetings, expecting to find them heavenly places, but were pained to find them rather earthly. A lady, whose character and work and purse were a power for good in the congregation to which she belonged, came away from a meeting of a Presbytery we need not name saying: "There is as much human nature there as anywhere else." More's the pity that good people should have such disappointing experiences.

MR. D. SINCLAIR, M.P.P., made a good point the other day in the Baptist Convention, when, repelling the charge that University College is a "Godless institution," he said:

The State University was not an irreligious school; it simply did not teach religion because the Baptists and other denominations had objected to the State giving religious instruction. (Applause.)

Mr. Sinclair might have added that the Baptists, a short time ago, refused to join the other denominations in a move to have the Bible read in the public schools, on the same ground. They contended that it was no part of the work of the State to give religious instruction in the public school. Now they, or some of them, call University College "Godless" because it does not do the very thing which they then said ought not to be done! A member of the Convention showed that, a few years ago, a more representative gathering of the denomination than the one held in Toronto last week, unanimously accepted University Federation. The McMaster bequest seems to have a bewildering effect upon a good many Baptists.

DR. CUYLER gives the following sound advice to ministers and others who are coming near to the end of the journey:

Do not give way to querulous thoughts or words. Do not bar up your windows against new ideas. Keep abreast of the progress of truth and of your Master's kingdom. Instead of retiring to the infirmary, *keep living to the last*. Keep the sap flowing, the tongue still eloquent for Christ, and the hands busy in some work of benevolence. Do not idle away even the Saturday afternoon of life.

One of the very best specimens of Christian manhood one ever sees is a ripe saint of fourscore whose body has become old, but whose mind and heart are still young. The besetting fault of old age is to disparage and belittle everything new and over-estimate the value of everything old. No amount of reverence for the past can keep even the best of men influential for good, if they make a habit of sneering at every attempt men of to-day make to glorify God and help their fellow-men. No man, however wise, should bar up his windows against new ideas simply because they are new. Ideas are not necessarily good because they are old, nor necessarily bad because new. Every old idea was once new. Many a man thinks an idea new simply because it is *new to him*. Thousands of men may have had it a century before he was born, though he may have heard it for the first time yesterday.

THE late Professor Hincks, of University College, used to lay it down as an axiom that the young of all animals are playful. It is quite possible, however, that the young of the human animal may play at the wrong time and in the wrong place. At least so thinks a gentleman who wrote the following letter to one of the daily papers, criticising the manner in which the students behaved at the annual Convocation of University College:

Allow me to say, sir, that it is time such conduct, alike an insult to the visitors and a disgrace to the institution, should be suppressed. Or if the college authorities are unable or unwilling to suppress the disorder, let the citizens show their disapproval by refusing to accept invitations to such meetings till they are assured that their wives and daughters will not be made targets for paper-darts and spit-balls. In the gallery especially, where the embryo preacher vied with the arts student in making a hoodlum of himself, the uproar was such that only at rare intervals could the remarks of the speakers be heard. Even the most venerable of the faculty, men whom we as citizens feel proud to honour, were continually interrupted and jeered at by these beardless boobies, to whom horse-play seems a most excellent joke, and a cat-call the essence of wit. Newsboys and boot-blacks will yell and jostle one another in a crowd, but they will generally show some respect to a lady who happens to be among them. Ask any of the ladies who attended Convocation, especially those unfortunate enough to have been in the gallery, how much respect was shown to their presence by these "gentlemen." Truly, Mr. Editor, if a force of policemen cannot be on hand for such occasions, Convocation Day had better be struck out of the calendar till the gallery vandals have learned the rudiments of common decency, or have been supplanted by men who will not disgrace the name of Canadian student.

The speakers referred to were the venerable president, Dr. Daniel Wilson, and the Hon. G. W. Ross, Minister of Education. If these gentlemen are not worth listening to, nobody in Canada deserves a respectful hearing. It is high time this undergraduate rowdyism were stamped out.

THE LAW OF THE SABBATH.

THE Presbyterian College, Montreal, opened on the 5th inst. with the most encouraging prospect of a prosperous and profitable session. It is well equipped, has excellent accommodation, and its affairs are administered with prudence and enterprise. It has done good work in the past, and is certain to do still greater work in the future. The opening lecture this year was delivered by Professor Scrimger, on "The Law of the Sabbath," and the subject is handled in a masterly manner. There is no indulgence in fiery invective, no wholesale and indiscriminate denunciation of those who are disposed to make light of the binding obligation of the day of rest. Professor Scrimger does not hurl anathemas at the opponents of the Sabbath. Thoroughly convinced himself of the divine character of the Sabbath institution, its sacred use and its many advantages, and being fully aware of the design and scope of those who would despoil us of one of heaven's best gifts to man, he calmly reasons the matter, and notes the pleas advanced for a relaxation of the distinctive features of the observance of the Christian Sabbath. He reasons justly. There is no effort to evade a point, no attempt to confound any opponent by appealing to

authority. There is a conscientious effort throughout the lecture not only clearly to apprehend the objector's argument, but to understand the underlying motive that prompts opposition to a strict observance of the Sabbath; in a word, he honestly endeavours to view the question from the objector's standpoint. In following this course he has not weakened but greatly strengthened his presentation of the claims of the Sabbath by a fair and candid consideration of the pleas urged by greed of gain and love of pleasure for encroaching on the sacred hours of the Sabbath Day.

Living in a city where among a large body of the people ideas of the Continental Sabbath prevail, and considering recent attempts in Montreal to run railway trains, open a skating rink for a regimental band to give "sacred concerts," and a literary institute library, the able and dispassionate exposition of the law of the Sabbath was most opportune, and it is to be hoped that it will have a good effect in strengthening the conviction of those who regard with real concern the efforts from different quarters to secularize what is distinctively a Christian institution. The position laid down at the outset as generally recognized by all sections of the Christian Church is the following:

1. That the Sabbath or weekly rest is an institution which 3,000 years of practical experience have proved to be of the greatest service to man, regarded even from a physical point of view, and has vindicated its right to live, meeting a want which is as real, if not so pressing and obvious, as that for a daily rest in sleep, in order that man may attain the highest development of his powers and use them to the best advantage.
2. That the Sabbath is a divinely-authorized institution under the Christian dispensation, as well as under the Jewish, having, like the institution of marriage, or the institution of property, a moral basis in the very constitution of man.
3. That therefore, every man is in his conscience bound to observe it, and
4. That the State is bound to provide such legislation as will secure to all the privilege of observing it, and to enforce that legislation.

The question of Sabbath labour is then clearly stated, and it is shown that its primary settlement is in the court of conscience. In connection with this certain suggestions are made. The first is that generally the shortest road out of all perplexity is to avoid and refuse all encroachments upon the day about which there can be any real doubt or which threaten to become dangerous. "This," the lecturer says, "is a heroic method, but it is a simple one, and is noble as it is simple." The next suggestion is that it is perfectly fair to make distinctions according to the degree in which anything interferes with the object of the day. There is a third suggestion:

Account must be taken of the fact that all are not in an equally good position for a perfect observance of the day. The necessities of the very poor are more pressing than those of the rich who have many resources not open to their less fortunate neighbours. Those whose hours of labour are long are not as well able to provide beforehand for their wants as those who have abundance of leisure, those travelling not as well able as those who are at home. Some things may therefore be open to them in conscience which would be wrong in others. But we are no wiser bound to make their more pressing wants fix the standard for all.

The question of legislation to secure the proper observance of the Sabbath is next considered. A clear distinction is made between the coercion of conscience and enactments necessary for the preservation of Sabbath privileges in the interest of the public good. Here are Professor Scrimger's words on this point:

On the one hand we seem bound to recognize and allow all reasonable conscientious liberty that is consistent with the maintenance of the day. On the other we must protect it from the license of those who would fain set it aside if they could. All works by which others are coerced, or tempted to violate the day, or disturbed in the enjoyment of it, should be prohibited as inimical to the day, and so inimical to the public weal. Hence all judicial proceedings should be stayed, except where it might lead to miscarriage of justice; all departments of the public service should be closed, and all public servants set free, except those necessary for the public safety. All establishments where work people are employed, whether the number be large or small, should be closed entirely, except on emergencies that cannot be foreseen and provided for; for if some work habitually, all must eventually do the same. All drinking saloons and wine shops should be closed, for, if open, men will be tempted to drunkenness, revelling and disorder, and that all the more because they are free from labour. All shops and markets should be closed except for the most perishable articles; for, if they are kept open, the public will be tempted to purchase their supplies on that day instead of exercising a reasonable foresight. And the experience of some of our cities shows that with a little management, in our climate, the supply of the most perishable articles, even including milk, may be provided for on the previous day. All railway trains and other travelling conveyances which are not really necessary, should be stopped, lest the public